SUNDAY, AUGUST 6, 1905.

Entered at the Post Office at New York as Second

Subscriptions by Mail, Postpaid. DAILY Per Month...... \$0 80 DAILY, Per Year 6 00 SUNDAY, Per Year 2 00 DAILY AND SUNDAY, Per Year 8 00 DAILY AND SUNDAY, Per Month 70

Postage to foreign countries added. Readers who intend to leave town for the summer may have THE SUN mailed to them at the foregoing prices. The address may be changed as is desired. Order shrough your newedealer ar of THE Sun. 170

Published by the Sun Printing and Publishing Association at 170 Nassau atreet, in the Borough of Manhattan, New York.

If our friends who favor us migh manuscripts for publication wish to have rejected articles returned must in all cases send stamps for that purpose.

A Federal Function.

Even the request of a State Government is not needed to authorize the Federal Executive to take entire charge of quarantine arrangements.

By the law of 1893 the Secretary of the Treasury is empowered to sweep away all State and municipal quarantine systems and methods if the Supervising Surgeon-General of the Marine Hospital Service deems them inadequate. The Federal Government can replace all existing systems with a new one of its own. It can require all State and municipal health authorities to execute and enforce the new Federal system, and if they refuse or fail it can enforce its quarantine itself, not only as regards entries at the ports, but also as between one State and another State.

This fremendous power over quarantine is clearly granted by the law. There may be question in some quarters of the constitutionality of the law, but that is not a question for the Executive while the law stands.

In the nature of things and for the common welfare, what conceivable function of government is more properly a Federal function than that of quaran-

His Expectation of Political Life. Mr. BRYAN is well off, comfortable, reasonably rotund, able to retire. He is about to trot around the globe, but he will not retire from politics even if, at some time not now to be apprehended, politics should retire from him.

At Dayton last week some curious impertinent asked him if he would be a candidate for President in 1908. Mr. BRYAN, smiling, put the question by:

"I cannot say as to that. There is plenty of sime yet to decide, and I will make up my mind when the time comes."

Plenty of time, especially for Mr. BRYAN, who is but a lad of forty-five, and sometimes talks younger than he looks. Plenty of time, which he intends to fill with plenty of politics:

"I expect to be actively interested in politic in the next campaign and in all campaigns for the next thirty-five years. As long as I can be useful to my country I will do my duty."

Thirty-five years more! Why not fifty? Mr. BRYAN is healthy, absternious, with a constitution like a mammoth's and a bubbling happy spirit as of a permanent boy. He ought to be good for a century. The chances are 16 to 1 that he will live to be at least 90.

ganization keeps in apple pie order, he will fight reorganization, talk for, to and about the producing classes and accumulate an increasing share of the Money Power

Religion the Last Thing to Quarrel Over

Naurally enough, the orthodox Jews of the East Side Ghetto are satisfied with r own religion and are interested in no other. Their race has felt that way in the whole of the nineteen centuries since the advent of Christianity, and the number of conversions of Jews to Christanity has been relatively small. They have kept themselves apart from all other peoples, and their religion is dis-tinguished as the religion of a race. Everybody in this land of liberty, howeven is free to undertake to convert anybody else to his religion, Christians on their side and Jews on theirs.

The East Side, now populated chiefly by Jews, was once the seat of a Protestant community of Christians, who had great churches there. They were replaced by Irish and Germans after the great immigration of those races heginning in the middle of the last century, almost wholly Roman Catholics churches of that religious faith in the region were crowded. In the last twenty years these in their turn have been succeeded by Jews, who have there the most populous Ghetto in the world.

This East Side district is the most fowded in the world, and there is much verty in it. So numerously and so rapidly have the Jews come to it that the more prosperous of their own race in New York have been overtaxed to relieve the hardships of the congested population. Consequently Christians who had been driven thence by the arrival of Jews have returned, to the extent of establishing "settlements," as they are called-a sort of charitable club, the impulse to the activity of which is undoubtedly religious, and Christian.

The Jews, however, treat these people as interiopers. They resent their selfsacrificing efforts to benefit the district. on the ground that these are animated by a spirit of "Christian proselytism. They say that the "settlements" do good in order to commend their religion to the surrounding Jewish population. But what harm is there in that? Ought it not rather to be commended by the Jews as an example and as a stimulus to them to vie with their Christian friends in performing works of charity? Surely there cannot be too much good done, whoever does it and whatever the religious spirit

and motive animating it.

In New York there are now threequarters of a million Jews, and among m are both great wealth and dire boverty. If they fear the results of the

ments" among their race, prosperous Jews have only to set up competing 'settlements' of their own. It is a free field, and if they occupy it thoroughly there will be no room left for Christian bropagandiam."

the matter? Do they resent the interference in their behalf? They would seem to be the ones to offer criticism if any is to be made. Moreover, how fortunate will be the Jews of the Ghetto if their own race

How do the people who are reached

by the Christian "settlements" feel about

vies with Christians in efforts to relieve their hardships and to elevate them socially.

As to the conversion of Jews to Christianity, past experience does not encourage attempts at such "proselytism." Jews write to us. however, that strenuous efforts are required to keep Jews from falling away from their own religion. Even children of orthodox Jews in the East Side Ghetto are growing careless in the observance of their own ritual. They crowd into the colleges of the town and are likely to come thence with their Judaism pretty well washed out and no religion of any sort to replace it.

Is not this peculiarly a time when it behooves believers in supernatural religion of any and every kind to work together harmoniously rather than at cross purposes if they are to stop the inroads of infidelity? While you are quarreling over religion, may not reigion fly out of the window?

As King SOLOMON, the Jew, wrote nearly three thousand years ago, "Hatred stirreth up strifes, but love covereth all sins." The world has been drenched with blood by religious controversies, but never by love and charity.

The Brilliant Star of Zanzibar.

We acknowledge with mingled emo tions the receipt of this important and apparently official information from Equatorial Africa: "To THE EDITOR OF THE SUN-Sir: I beg to state

on my leaving Zanzibar on July 10 I was presented by His Highness Sultan ALI BIN HAMOUD with the Decoration of the Order of the Brilliant Star of Zangibar in recognition of services rendered dur ng my three years consulship at that place. "Having been promoted in the service, am

route to Washington and expect to reach New York about Sept. 1. MASON MITCHBLL. MONBASA, July 12.

The Brilliant Star of Zanzibar had been in the possession of Consul MASON MITCHELL only two days when he penned this announcement to the American people. His law library was boxed up and in the ship's hold. It had undoubtedly been boxed several days previous to his departure from Zanzibar, and hence it was not conveniently accessible at the time when His Highness the Sultan ALI BIN HAMOUD conferred upon the blushing but delighted veteran of the Rough Riders and the vaudeville stage the illustrious decoration which now twinkles upon his breast.

Nor is it likely that at Mombasa, hi first stopping place on the homeward journey, the newly decorated American Consul had an opportunity to consult either the Constitution of the United States or the Revised Statutes. There is not even a consular agent of our own at the benighted spot where his letter celerity the transition of Russia to a was mailed.

We state these facts in justice to the Hon. Mason MITCHELL. They show that | congress of zemstvos and municipalihe probably accepted and took upon his ties, in Moscow assembled, declares soldierly person the Brilliant Star of that all true Russians are bound now to Zanzibar in utter forgetfulness of that clause of the Constitution which provides, in Section 9 of Article I:

"No person holding any office of profit or trust under them (the United States) shall, without consent of the Congress, accept of any present, emolu ment, office or title of any kind whatever, from any king, prince or foreign State."

And likewise in absolute ignorance of the corresponding prohibition in

Section 1,751 of the Revised Statutes: " No diplomatie or consular officer shall . . ask or accept, for himself or any other person, any present, emolument, pecuniary favor, office or title of any kind from any such [foreign] Government."

It is true that if the Hon. MASON MITCHELL had adopted the excellent practise of the late ROSWELL P. FLOWER and worn continually in his inner waistcoat pocket directly over his heart a copy of the United States Constitution he might have absorbed and assimilated these direct and positive injunctions of the Federal law. He would then have informed his exalted friend and admirer the Sultan ALI BIN HAMOUD that, much as he prized this evidence of that potentate's distinguished esteem, the consent of Congress was lacking and the proffered Star of Zanzibar must not sparkle on his historic and histrionic bosom.

Russia's Grand Remonstrance.

It is known that the delusive project of reform concocted by M. BOULTGUINE Minister of Interior, has been discarded as impracticable even by the champions of the autocracy and bureaucracy. who have been warned that its adoption might create a crisis culminating in the proclamation of a provisional Government at Moscow. At this moment the Council of Ministers is in session at Peterhof for the purpose of devising a more acceptable scheme, which, it is rumored, may be promulgated as early as August 12. There can be no doubt that this change in the attitude of the Government has been brought about by the startling manifesto issued by the congress of semstvos and dumas (provincial and municipal councils) which was held at Moscow in the last week of July -a manifesto which, although its publication was forbidden by the censorship

has been circulated all over Russia. We have before us the text of this remarkable document, which for its intrinsic weight and significance, and in view of the circumstances which have called it forth, has justly been compared with the "Grand Remonstrance" presented to King CHARLES I. by the House of Commons in 1641, a remonstrance which, had he heeded it, would have saved him from the block. Like that tremendous arraignment, it enumerates the successive proofs of double dealing and perfidy that have been given by a purblind and shifty sovereign since, by the

Christian philanthropy of these "settle- ukase of December 25, 1904, he solemnly pledged himself to satisfy in a reasonable measure the aspirations of his peo ple for an amelioration of the existing political and social conditions, and for participation in the management of their affairs. The promises made at the date mentioned were subsequently reiterated, interpreted or expanded in the rescript of March 3, and in a ukase put forth in the latter half of April They committed the Government against arbitrary administrative violations of the statute law, against administrative evasion of responsibility, and against police and military repression. They committed the Government also to the principles of religious toleration, of a representation of the people and of the freedom of the press.

It is pointed out by the zemstvo congress that since the St. Petersburg Government officially announced its entry upon the path of reform it has made no genuine progress, but on the contrary has broken in the letter or in the spirit every one of its promises. The representatives of the administrative power, from the highest down to the lowest, have continued to escape all responsibility, whether for a general disregard of the statute law or for a violation of the rights of individuals or groups of the population. Unbridled license has continued to characterize the activity of the bureaucracy. To no official, for example, military or civilian, has been brought home accountability for the ghastly massacre of St. Eustraty's Day (January 22), which is destined to take its place in history alongside the night of St. Bartholomew. Absolutely nothing has been done to enlarge the powers of zemstvos and municipal councils in the direction of local self-rule. The outrages committed by the police and soldiers, far from having been checked, have by their impunity been encouraged. The pretended concession of toleration has turned out to be a sham, secretaries being left entirely in the power of the administration, and freedom of conscience being still prosecuted with severity. The rigor of the censorship has been unrelaxed. The sole outcome of the professed intention to grant popular representation has been the project framed by M. BOULTGUINE, a project so dishonest and derisory as to be repudiated even by those in whose interests i

was framed. From this array of incriminating facts what conclusions were drawn by the zemstvo congress? We find them formulated in the final sentences of this Grand Remonstrance." The Russian people are told that all the actions of their Government during the last six months have been such as to leave not a shade of doubt concerning its unfriendly attitude toward the demand for a trenchant reform of the political system. In view of its proceedings it is pronounced impossible to believe that the Czar and his present advisers are seriously minded to accomplish the indispensable improvements. Meanwhile the situation of the Russian community at large is growing daily worse, and with increasing insistence the demand is made that a drastic transformation in the whole body politic shall be carried out with the least possible delay. Having taken upon itself the task of promoting with all possible constitutional form of government as the sole means of saving the country, the take action of the most decisive character to attain the aims set before them. With the grim words, "We can wait no longer," the "Grand Remonstrance"

To appreciate the far reaching, and probably historical, purport of this document, we should bear in mind that it was drawn up by 172 delegates from Russian zemstvos and 112 delegates from Russian municipalities. It is an indictment framed, for the most part, by those responsible for the execution of the very laws which they declare have ceased to exist; an indignant and a threatening protest by the law abiding class of Russians against the lawlessness and anarchy of the present administration. It is an alarm bell, a toosin, which the autocracy may do well to heed.

A Cure for Porto Rican Woes.

We printed on Monday a letter from Sefor ENRIQUE ACUNA, in which our correspondent charges us with injustice in a recent comment on Mr. BEEK-MAN WINTHBOP, the present Governor of Porto Rico. If there was any injustice in our comment it was in no way intentional. We referred to him as a man of negative rather than positive qualities, and intimated a lack of aggressive activity in effort to relieve the conditions which exist in that unhappy island.

Senor ACUNA takes the ground that Mr. WINTHROP can no more correct the misfortunes of Porto Rico than he could influence the Japanese peace commissigners to lower the amount of their indemnity claims against Russia. We gladly admit all that Seffor ACUNA says of Mr. WINTHROP's personal qualities, but cannot agree with him regarding the extent of Mr. WINTHROP's influence in the dairs of the island. Had he, in his official capacity, rivaled THE SUN in its efforts to call the attention of the American people to the needs of our forgotten island that term might have been made a misnomer.

It is true that action rests with Congress, and, as one of our contemporaries said on the same day, that "conditions in Porto Rico call for the early attention of Congress.' But Congress is little likely to concern itself with Porto Rican affairs unless there be made a public clamor which compels its notice. To the process of making a noise which would attract the attention of our busy legislators the Governor of the island could contribute much. Sefor ACUNA says that "the island's sufferings are his [the Governor's] sufferings." We do not doubt it. Our only criticism relates to the silent fortitude with which he en-

dures his mieery. There is an interesting passage in the report of a speech made by Secretary tracting tuberculous, and that they are particularly careful in keeping their cars clean, especially if the suberculous patients are smeag the passengem.

Royal Hawaiian Hotel, in Honolulu, cn July 14. He said:

"There is one thing I want to speak to you about We want to unite in some one bureau, an executive oureau, the interests of the Philippines. Hawall Alaska and Porto Rico, so that all matters of information can come from that bureau, and Ha wallans in Washington can go there and ascertain the latest in connection with the affairs of Hawall."

Such a bureau might serve a convenient purpose in the processes of insular and territorial administration. The Philippines and Alaska and Hawaii and, we believe, even Guam and Tutuila, as well as Cuba, Panama and Santo Domingo may now go to some Department in Washington, State, War or Interior, and find a place where they may rightfully lay their little bundles. Porto Rico is like the first of NoAH's weary doves. There is no place where it can light. Its only har-bor is the already overfilled arms of the President, who, because there was nothing else to be done, has sometimes asked the Secretary of War, as a personal favor, to take up some Porto Rican question.

Action rests, as Sefior Acuna says, with Congress. But the way to get action in that busy quarter is for everybody, and particularly the Governor, to make as much noise as possible.

Eggs Alameda.

"Would you live forever?" asked the builder of mighty headlines in the Kaneas City Journal shop as he read the despatch; and added cynically, as one weary of headlining and asking not to stay:

"Then eat electrified eggs, says California sole

Well, California is a fount of health a prolonger of life, a friend of annuities and also a center of what may be called dogday science. No severe examination will be given to Alameda discoveries at this stage of the year, and one is prepared to receive with uncritical languor the wonders done or said by the Hon. "GEORGE J. FOSTER of 1311 Oak street, Alameda. The number "1311" has magic in it and is a guarantee of good faith.

What was old PONCE DE LEON doing in Florida? The fountain of youth was in his chicken coop. For Prof. FOSTER has ascertained that "the egg, properly electrified, is the elixir of life." As we understand it, the egg is the life and electricity is the life of that life:

"Coils of wire were laid around the nests in his enhouse, and the current turned on when the hens went to lay. The result was quickly noticed. vires the eggs took on a different property.

"When eaten they acted like a tonic. FOSTER distributed the eggs to the aged of his neighborhood. The effect was wondrous. Dimmed eyes became bright, the halting step gave way to one of elasticity, bent shoulders were straightened, and soon, in all the neighborhood, there was neither an old man nor an old woman.

"By careful selection FORTER has bred a race of towis that are endowed with the electric properties from birth. The wires are still kept around the nests, however, in order to sustain the high efficiency of the eggs."

The chickens are too precious to eat. The only trouble with the electrified eggs is that if the current is too strong the eater is apt to be injured by the shock. Customers in the East can put themselves in communication with Prof. FOSTER's oviculture plant by wireless. Truth is mighty and will prevail, after a considerable struggle.

The Portland Oregonian has induced number of rich Portlanders to tell how they laid the foundation of their fortunes. The revelations are not very satisfactory recipes for the young. One plutocrat made earned." How simple! To be sure, a lot of folks, most folks, never earn money enough to be able to save a thousand dol-The noblest answer is given by the man who says he "saved \$1,000 from his pay as a soldier in the British army." How old was he before he got that initial thousand?

With real pleasure the students and admirers of greatness, consistency and hoary wisdom learn from Col. HENRY WAT-TERSON's newspaper that he is pondering "Reform at the Top." It has been said that the Colonel's heart is all right at bottom no matter in what mad shindles his parts of speech may engage. Reform at the top

For the fifth time Canadian and American yachtsmen are to meet in a contest for the championship of the Great Lakes. A series of races has been arranged and the first meeting in this series will be next Saturday on Lake Ontario near Charlotte. A contest worth witnessing will take place. The trophy is called the Canada Cup because the first boat to win it was the Canada, and she represented the country for which she

This will be the second international contest for a challenge trophy sailed this season. The other was for the Seawanhaka Challenge Cup, and the American boat was successful. Now all yachtsmen will watch his week's racing and hope that the Canada Cup may be kept on this side of the border making with the America's Cup and the Seawanhaka Cup a trio of trophies that will represent American supremacy in yachting

It is a singular fact that since the first race for the Canada Cup it has never been successfully defended. Each year it has been carried off by the challenger. The Rochester yachtsmen are the defenders this year, and they have great faith that they will be able to change this order of things; but in order to succeed they will have to be up and doing. The defending yacht, the Iroquois, is built from designs by C. F. HERRESHOFF, a nephew of the Wizard of Bristol. The challenger is a Fife boat, and WILL FIFE himself is now on his way hither to lend his experience to the Canadians. FIFE 'never could best HERRESHOFF of Bristol, and he may discover now that there are other HERRESHOFFS able to turn out cup defenders.

The "Cult of the Child" in England.

From the Church Eclectic. tion is taking place in the position of the child in England to-day, especially among the upper and middle classes of society. The "cult" of the child may indeed be said to be just now a fashionable crase, and one that we hope has come to stay, for though at present the tendency is, perhaps, to set an exaggerated estimate upon the sayings and do-ings of child-life, yet upon the whole the movement is undoubtedly in the right direction.

Desirable Result of Fear Among Parler Car Porters.

From the Medical News. Kinyoun in an article on car sanitation recording experiments made on cars of trunk line centering in Washington, D. C., finds that among parior car porters there is a growing fear of con RATIONAL CHRISTIANITY.

TO THE EDITOR OF THE SUN-Sir: Your correspondent's "attitude toward Christi-anity" has been the subject of lively comment in clerical quarters. He is denounce as an "atheist." a term which seems to be deemed applicable to one who, though he has by no means renounced theistic belief has lost faith in the evidences of a miracu lous revelation and in the authority o dogma. My attitude, and I apprehend not mine alone, is that of one who has heard the words of the founder of Christendon on a hillside in Galilee. No miracle was needed to confirm belief in His words, nor was any performed by Him on that occasion Of dogma nothing fell from His lips.

The evidence of Christianity to people of my way of thinking is the character which it has produced and the effect which its approximate influence has had on she progress of mankind, notwithstanding all the adverse forces, including the perversion of religion itself by Popes, inquisitions, Jesuite and fanatics of various kinds. No other creed, Buddhist, Mohammedan or Roussesulet, has shown such power for

"I express myself with caution lest should be mistaken to vilify reason, which is indeed the only faculty we have to judge concerning anything, even revelation itself; or be misunderstood to assert that a supposed revelation cannot be proved Bishop Butler, of all apologists the greatest If reason has been given us by the author of our being as our guide and our sole guid to truth, are not the discoveries of science and criticism as really revelations as though they had been dictated to an inspired penman or proclaimed amid the thunders of Sinal?

Of the miracles not one is better atteste than the casting out of devile into a herd of swine at Gadara. Mark the apologetic agonies of Dean Farrar and other orthodox commentators in dealing with this passage. Are their devices less injurious to Christianity than the belief that in this case a in many others there has gathered about the adored head a halo of miracle; miracle in this case, like the character, wholly beneficent, not destructive or mere display of power?

As to dogma; the whole structure ap parently reets on the Mosaic account of the Creation and of the Fall of Man. Without the Fall there could have been no room for the Incarnation and the Atonem But who, in the face of the discoveries o science, can continue to believe in the Mossic account of Creation and the Fall of Man?

I would not say anything by way of retort or infuse a single drop of gall into the discussion. It is very easy to sympathize with the clergy in their alarm at the spreading doubts. But they who should be our guides, unfortunately for us all, are fettered by ordination tests, and they can hardly look without prejudice on the simple pursuit of truth, which nevertheless, if God speaks to us through our reason and our conscience instead of being atheism is obedience to the command of God. GOLDWIN SMITH.

THE WAKING CONSCIENCE. Graft in High Places.

TO THE EDITOR OF THE SUN-Sir: In the a few days ago, your correspondent not only expressed vigorous indignation but seemed surprised as well at the prevalence of graft in high places. As far as public officialdom is concerned, there does not seem to me to

be anything surprising in the situation. No representative government is better than the people that contrive it. When official graft is everywhere and perennial, it is a philosophical corollary of something the When voters select a legislator or an alder man not upon his fitness for the office but wholly upon the vehemence of his promises that he will perpetrate an injustice upon a trust or a railroad corporation, how can they expect that he will hesitate to rob the public treasury-or his next door seighbor-if he

gets a good chance?

The curse of humanity is envy; and an envious man is one with an elastic conscience tim of abstract wrongs, and it follows that practises with some enthusiasm spe and glaring wrongs upon others-and ex-

Much has been said from high places in late years about new conditions necessitating a change from the old attitude of government toward property. And but a short time ago a statesman of much prominence and variously estimated importance, who is at present without employment, in a widely circulate article dealing with railroad rates delivered

Neither do railroad presidents take a tenable position when they insist that only railroad officials are competent to fix rates. If they would but apply to this question the rule which they apply to other questions they would know that the railroad managers, instead of being especially fitted arbitrarily to hx rates, are in reality specially un-fitted for the work. The blas caused by pecuniary interest is everywhere recognized. A Judge is not permitted to sit in his own case, and a juror is excused if he has the slightest pecuniary interes in the result of the trial. And yet railroad man agers impudently assert that those who have th pecuniary interest in the fixing of the rate

This is the sort of teaching that is used to influence the young voters; and the appalling thing about it is that it is influencing them interest-is now an established political prin ciple. Then why should there be any aston ishment at the result? My advice to "A Plumber's Helper," ap-

proaching his first vote, is to scratch the man that puts up the biggest holler about "trusts and "predatory wealth." C. E. TSCHUDI. MANITOU, Col., July 31.

Jerome.

TO THE EDITOR OF THE SUN-Sir: Of course, Jeroine can navigate his course.

There will be much more difficult courses nd many more of them to navigate hereafte than any that Jerome has yet had to tackle. So here is to one of the great original navi-Hoch! Jerome. COLUMBUS.

ROCKVILLE, Conn., Aug. 4. The Natural Right to be Untidy. TO THE EDITOR OF THE SUN-Sir: A friend, evidently laboring under some excitement, has sent me a letter from which the following is an

which has affected so many of my friends and ac-quaintances in the past—that I both need to be taken care of and like it. So he putters about my room, slicks it up, locks it when I go to lunch, and room, sileks it up, locks it when I go to lunch, and does everything that a right minded jahitor should do. Now, however it may be about the need. I certainly do not like being fussed over. Consequently, I sweat and fume, but out of good nature don't

I sweat and fume, but out of good nature don's any anything—YET.

"I think I have suffered more through life by reason of this sort of interference with my natural right to be untidy than from any other cause. I feel like the man whose wife killed him with neatness—and deepatch. Some day I shall rise up and slay this minion of a modern civilization, this leveler of individuality, this, this—well, you know what I mean. Meanwhile, I am going to keep my books and papers and my cigar ashes where I damn please, see? Excuse my Franch."

Is there any excuse for such a letter, or such sentiments, or such expressions? I tell him no; but he says you will approve it all. Hence this appeal.

REFERENCUM.

NEW YORK, Aug. 5.

Fishermen's Superstition.

From the Boston Herald.

T Wharf fishermen, superstitious as ever, believe that the man who killed the skillagalee is responsible for this spell of bad weather. A skillagalee they say, is as sacred to the deep as the fable albatross, By all means, don't kill the sea serDIPLOMATIC ETIQUETTE.

Col. Posey Wilson Produces Fenimore Cooper as an Authority on the subject. To THE EDITOR OF THE SUN-Sir: The question of precedence which is worrying the President's peace tea party at Portamouth might well be left to the Federation of Women's Clube, or to some ladies who have fought in Washington society. Women drink fought in Washington society. Women drini delight of this kind of battle. Thousands of years they have fought pede cum pede for precedence, and any knotty thing in it a woman can unloose "familiar as her garter. Shenstone, who knew her frame, said:

For women seek precedence ever: "Tis their whole life's supreme endeavor It fires their youth with jealous re And strongly animates their age. The Pates control the destinies of men,

the Fates are women.

But if the tea party cannot agree to do this. but it the toa party cannot agree to this, iet them to the bosom of Fenimore Cooper fly. Bid them throw to the pigs the verjuice of Crotius, Puffendorf and Whitelaw Reid; and drink the rich juice of ripened grapes, aged in wood, from the full casks of Cooper His novel "The Monikins" is a very manual for statement. Chapter 2, name 114 ages. for statesmen. Chapter 1., page 114, sets for statesmen. Chapter A., page for the negotiations between Dr. Socrates Reasono, Professor of Probabilities in the University of Monikinia, Kingdom of Leaphigh, assisted by Lord Chatterino and Sir John Geldengalf of Great Britain, backed by Capt. Noah Poke of Stonington, Conn., the

est of skippers. Each party showed great lenity toward the other's contentions. For example, the Monikins having, of necessity, to appear in their skins, insisted that Sir John and Capt. Peke ought, as in courtesy to them, to appear

The question was ably debated, but by mutual courtesy it was agreed that the British and American members of the commission should wear buffalo robes, and nothing else.

After several abortive attempts to provide for a later and more strenuous interview,

Article 1. That there shall be an interview Article 2. That the said interview shall be a peaceable interview, and not a beligerent inter-Article S. That the said interview shall be logical

explanatory and discursive.

Article 4. That no advantage shall be taken of anything by lawyers. A second protocol superseded the forme

one, and provided for an interview which should be amicable, general, logical, ethical, philosophical, liberal, controversial.

That it should be also controversial, liberal ical, ethical, logical, general and

amicable.

That the interview should be "particularly

as agreed upon."

It was also provided that tobacco might be used at discretion; that the commissioners might go and come as they pleased; that there should be no obligation to listen to any-body, by any one; that when the weather was too warm, the buffalo skins might be reefed. And there were several other minor provisions to promote the peaceable deliberation.

A noteworthy circumstance in the proceed ings was that two Monikin ladies, Lady Chatterissa, wife of Lord Chatterino, and a

Mrs. Vigilance Lynx, the Carrie Nation of her nation, appointed to be present at all proceedings and reduce the heat of debate by putting their hands over the mouths of disputants.

A very important article of the protocol was that any doubtful signification therein

should be interpreted in favor of both parties.

I should like to make more extracts from the valuable work of Cooper, but I have said enough to put the commissioners of the tea party on the trail to Wisdom's house; for she does not seem to be crying in the streets of POSEY S. WILSON.

THE GENIAL HEATHEN. Were Benjamin Franklin and Robert Louis Stevenson Pagans?

To the Editor of THE SUN-Sir: Your characterisation of Benjamin Franklin as a "genial heathen" is a very happy one. I do not know when I have seen so brief and expressive a term which gave so much of an individual's mental and religious attitude. Franklin had, for many years at least, a kindly paganism—which ought to put those on their guard who sought to claim him as a "liberal Christian."

guard who sought to claim him as a "liberal Christian."

There is too much of that desire among certain admirers of public characters, a desire despite the whole attitude of life, to assign to them beliefs which they certainly never acknowledged definitely. I am aware of Tertuillian's phrase concerning some of the pagan better natures, that they were "minds naturally Christian." But in these later times, when the dreed and principles of Christianity are well known, and call for definite subscription, it is not proper to assume too subscription, it is not proper to assume too much belief where the life and writings do not exhibit it.

An Illustration of this can be found in the

An illustration of this can be found in the recent attempt of a Scottish ciergyman to present the creed of Robert Louis Stevenson and to enroll him as an ardent advocate of the Christian creed. Of course, we all admire Stevenson's courage, endurance, kindliness and lovable qualities—but of themselves these do not make a Christian. His bravery under invalidism and his admiration for heroism do not qualify him as a disciple of Christ, nor did he claim to be. All these can exist beside a total disregard of what the Bible presents as the conditions of the Christian life.

It would be much wiser to leave such characters in their proper category than to try and sift from their writings or occasional werds some evidence of a faith they never truly confessed. It is more proper to see in some groping skeptic's words such hints and indications of a faith unrealized than it is to assert it of men who consciously and deliberately were pagans—or indifferent to the fundamentals of Christian discipleship.

Pittraguro, Aug. 4.

Scottia.

Fine Specimen of Official Invective. TO THE EDITOR OF THE SUN-Sir: I find that Dr. James L. Kellogg, professor of bi

that Dr. James L. Keilogs, professor of biology in Williams College, to whose juggling with the English language I called your attention a fortnight ago, has a close rival in the misconstruction of sentences in the person of his Honor the Mayor of the city of Troy. Let it go down to posterity that on Thursday evening, Aug. 8, 1805, the Mayor, in a message to the Oommon Council of modern filium, was guilty of placing upon the official records the following wonderful example of "English as ahe is wrote":

Since this individual evidently does not possess those qualities of mind and conscience which make men self-respecting and decent, and which in this case would cause a decent and self-respecting man occupying the position of a public servant, and called upon to act between the public and his employer on a matter of great public concern, to exhibit that delicacy and modesty that are comportable with an honest purpose to honestly perform a public duty, it would be an evidence of cowardice in public station were I to fail to concern the indecently prominent advocacy of special privileges to this corporation by the individual in Verilly, the grammarian is abroad, no less

Verily, the grammarian is abroad, no less in the City Hail of Troy than in the halls of old Williams.

TROY. N. Y., Aug. 4.

Tinned and Shelved. To THE EDITOR OF THE SUN-Sir: The other day I noted on Water street, St. John's, Newfoundland, the canned goods emporium of Ings & Mutch. Seems to me it's rather pathetic if they can't have a quiet little corner in the temple. BROOKLYN, Aug. S.

The Camp of the Sleepers.

[Central Park, Summer, 1905.] Angel, whose stand is on the towers Of cities, through the deep night hours When thou, compassioning, yet apart Hearest all hearts beat as one heart! Hearest all hearts beat as one mouse.

Head, now, this host of them that sleep:
A few blest hours of truce they keep;
A few blest hours of truce they keep; Once more they breathe, their foe with Beneath the bastions of the dawn. Beneath the basions of the dawn.
Guard the grim battle's armistics;
Pace round this cool, green casts,
Where old and young have cast away
The burning burden of the day! Their tent roof is the blue-dark vault. The sentry night-breeze calleth, "Halti" And now their eyes abut out the shoen Of downward-driving lances keen; Nor fear they now lest they shall reel

That driveth through the blind, bright noon. To these, the dark is dresmiss boon. O Angel, who hast charge to keep
The mingled host of these that sleep,
Behold, outflung along thy path,
Like sickled grain—the human swath,
Behold, and, as thou passest by.
For prayer receive the slumberer's sight
And closer bend thy pitying eye;
Like soatiered flowers the children lie
In their white raiment on the sward;
Oh, most of all, have these in ward! CHRISTIANS IN THE GHETTO. A Jew on the Great Missionary Problem

In That District. TO THE EDITOR OF THE SUN-Sir: To ferred if you had not thrown your searching 3-rays upon the natural reaction of a small group of pious Jews against the missionary propaganda, individual and collective, among the children of the poor Russian, Rumanian and Galician immigrants of this and other cities of our country. But now that the wound has been laid bare, may the experts in religious surgery on both sides bend their best efforts toward its radical cure. Since you were kind enough to allude to diagnosis of the present spiritual status of American Judaism, you will not find it amiss if I offer my services as volunteer consulting

If there were in existence a central con-

sistory of the Jews of America, yes, only a regularly established Jewish community of New York, their boards could and probably would have taken up this momentous missionary problem, bringing it near to a solu-tion satisfactory, if not to the overzealous religious followers both of Jahveh and of the carpenter's son of Galilee, at least to all true friends of religious freedom. But alas! the 750,000 Jews residing in our city and the other 750,000 spread throughout the forty-five States and Territories of the United States are split up, so far as their religious interests are concerned, in about a thousand fragments, called "congregations," the Union of (Reformed) American Hebrew Congregations (founded 1873) and the Union of Ortho-dox Jewish Congregations of the United States and Canada (founded 1901) exerting but small direct influence upon their con-stituents. The stereotyped phrase used by religious and national anarchy prevailing in ancient Israel, "in those days there was no King in Israel; every man did that which was right in his own eyes," can indeed be rightly applied to the state of absolute anarchy reigning nowadays in the American synagogue.

To take now the steer by its horns: Is it and can it be in the real and higher interests of Christianity if, by whatever means, in the course of years, a few scores, a few hundreds or a few thousands of Hebrews nominally abjure their ancestral faith, embracing the degmatic beliefs of one of the numerous Christian denominations which, in their turn, represent the membra disjecta of the noble, superhuman Gospel of Jesus of Nazareth? No man in his senses will doubt of the religious represent the membra disjects of the noble, superhuman Gospel of Jesus of Nazareth? No man in his senses will doubt of the religious sincerity of the overwhelming majority of the Christian missionaries, whether they work among the Chinese, Hindus and negroes of distant Asia and Africa or open their appritual recruiting posts among the children of the American Ghetto. But were it not worthler of the divine founders of the two great monotheistic religions, and at the same time more in harmony with the principles of the American Coastitution and the Declaration of Independence, if their authoritative representatives in congress assembled could be induced to dig beneath the relatively shallow bottom of both Jewish and Christian theologies, laying bare the eternal foundation of religion itself, which is and can be but one for us all, children of the same Father?

The rabblinical candidate of 1873, Prof. Telix Adler, founder of the Society for Ethical Culture, tried in his recent work on "The Religion of Duty" to outline the ideal common religion of the enlightened citizen of the twentieth century—to whatever race or religious persuasion his forefathers may have belonged in the past. There are at present two or three men in the American rabbinate openly standing on the platform of the New York philosopher, who renounced the successorship to his father in the ministry of rich Temple Emanu-El because he found "that the attitude he had reached with regard to Jewish religious beliefs made it impossible for him to enter the active ministry," to use the terms of his biographer in the Jewish Encyclopedia. But there are, according to my conviction, two-thirds among the 180 members of the Central Conference of American Rabbis, who would not hesitate to subscribe to most of the principles laid down by their ex-colleague if they could consistently continue to occupy their official position within the household of israel. And because of this anomalous religious psychology of the men who are supposed to be the spiritual leaders o

From a Christian Who Assisted in Giving Jewish Children an Outing.

TO THE EDITOR OF THE SUN-Sir: I accompanied a young woman volunteer worker in one of the East Side settlements (one who does her work thoroughly and conscientiously and who is therefore appreciated both by the heads of the settlement and the children last week, when to thirty-three Jewish children. girls and boys ranging from 6 to 13 years, was given an afternoon and evening outing free of any expense whatsoever to any one of them.

The Brooklyn Rapid Transit Company made a half rate for a special car for the round trip,

The Brooklyn Rapid Transit Company made a half rate for a special car for the round trip, and through the courtesy of Fred McClellan, manager of Luna Park, the entire party saw three of the shows at half price.

The watchfulness and care required to take them on the day's outing and bring them all safely home again without an accident or anything happening to mar the day's pleasure requires no great imagination. Is that kind of work "procelytism"?

It has been my privilege to visit the settlement many times and from what I have seen of the way the children, both girls and boys, appreciate the work done in their behalf, both in and outside of the building. I am led to believe that the doctrines promulgated both in the columns of the Hebrew Standard and by Mr. Albert Lucas are not apt to be accepted by those who are growing up under the influence of settlement work, even if the major part is done by Christians.

If Jews will only do their work as it should be done there will be no feeling of wrath aroused in the minds and hearts of those Christians who are now doing what to them is a labor of love without regard to belief of any kind.

Brooklyn, Aug. 3.

OOKLYN, Aug. 3. SACHEM'S WOOD.

A Needed Addition to the Romantic Beauties of Yale.

TO THE EDITOR OF THE SUN-Sir: President Hadley of Yale thus begins his report for 1905. The most distinctive event in the history of Yale for the past year has been the arrangement for the purchase of the Sachem's Wood estate, commonly

There will thus be conveyed to Yale the prize residence tract in all New Haven, containing some hirty broad acres of natural grass and surviving forest; an estate, moreover, which is by no means poor in historic associations, were this the time to poor in historic associations, were this the time to rehearse them at large. See merely, on the New Haven and Yale side, many Hillhouse passages in the Diary of President Ezra Stiles; and on a pub-lic fine art side, look at the Hillhouse translation of that still somehow peerless work on North Ame

loan trees by Michaux.

President Hadley says: "The late owner of the property, Miss Hillhouse, was a devoted lover of trees, and her interest in Yale connected itself chiefly with the Forest School and the Botanical Garden. It is perhaps not too much to say that it was this interest that made the acquisition of the property possible; and it is the hope and expectation that some of its best parts will be used for the

levelopment of forestry and botany."

The traveler to New Haven and Yale at long intervals of absence finds, of the new buildings more particularly, the great stone ones too harsh, bald, severely untoned by time and seasons; it requires the mellowing of a great many frosts and suns besides whole generations of sympathetic occu-pancy by men and their ghosts, to ripen raw stone buildings into academic temples with any salt of

So the Sachem's Wood estate is an illustrious connecticut manor of the Puritana' own blue blood in grass and woodland, and its trees and lawns will in groot measure restore to Yale that higher atmosphere of natural glamour, illusion, romanes in breathing, which the overcrowded, fast vanishing "campus" and those massive but hardly as yet graceful new stone buildings were mightliv striving from old Yale to evict by summary fore-closure and from young Yale to cut off at the very

LEBSPORT. Pa., Aug. 4.

Megaphones Wanted in the Subway. TO THE EDITOR OF THE SUN-Sir: A suggestion. merely, for the all round comfort and convenience of both guard and passenger of the subway system. Why not a small megaphone in the hands of each guard for the announcing of the different stations? In this way people in the middle of the car could know whether they were at the Battery Mry Post. Aug. A Chair Voice,